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"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

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THE

AMERICAN MISSIONARY.

VOL. XLII. MAY, 1888. No. 5.

American Missionary Association.

SIX MONTHS of our fiscal year have come to a close. It may be of interest to our readers to know how our treasury compares with the same period of time last year. During this half-year, there has been an increase in *collections* of $6,250.73, a decrease in the amount paid in from *estates* and *legacies* of $2,880.05, making a balance in the total receipts, of $3,370.68 in advance of those of the preceding year for the corresponding period.

This, however, does not mean that we are in advance of our expenditures. All life predicates growth. When there is no growth, the body has begun to die. Those who will read the able paper of Dr. Bradford in this magazine, will doubtless conclude with him, that the imperative demand is for increased life, and for multiplied efforts to save those to whom Providence has manifestly called us. The natural and necessary growth of life has been upon us. While we have cut and trimmed and pinched with an economy that the most careful might think an unwise policy, there has yet been growth. Success necessitates development. Good schools will enlarge. One church creates another. One foothold secured in a missionary region opens districts to many who swell the cry of need to the heart of Christian compassion "*come over and help us*," so that with all our pruning the work has grown beyond the slight increase of funds from our churches.

We ought to push our work. Ignorant millions need the truth which we have. They need the knowledge which we have. They need salvation, and if we have it and have the spirit of Christ's compassion, we will see that they are not left in darkness. There is enough and to spare in the hands of the disciples of Christ for this vast and increasingly urgent work. "Why," says George W. Cable, "if you knew the national value of this work, to say nothing of its gospel value, you would quadruplicate it before the year is out." He calls it "the most prolific missionary field that was ever opened to any Christian people," "right here at your doors."

While then we have right to thank God and his people, and reason to take courage, we should be false to the churches and to ourselves should we fail to accentuate the necessities of our work, and the demand upon those in whose name we stand. Brethren, is not ours the appeal of Christ to you for his neglected and his needy ones? Bring your thank offerings to God and make enlargement for this enlarging work.

We are thankful for our receipts from legacies. They are testimonies that speak, from those whose lips are sealed in death, for the gospel of Christ and its elevating and saving power when it is applied to the low-down and the poor and the wronged. In these legacies, those who are dead yet speak the word of life to those whom they have remembered.

Our work, however, should be planned, not upon the uncertainties of legacies, but upon the ability and faith of those who live and give. It cheers us to know that our living donors are increasing and are entering with us the doors of opportunity which God has so manifestly opened and which no man can shut.

We congratulate the American Home Missionary Society that it closes its year, not having realized its fears even if it has not absolutely compassed all its hopes. We are grateful for its success. Our congratulations also are hearty that our great Foreign Missionary Society, the A. B. C. F. M., reports itself at the end of its fiscal half-year $78,000 in advance of what was received for the same period last year.

But do not forget the great work which the churches have put upon us. See nearly eight millions who went from barbarism into slavery, and from slavery came out the poorest of the poor, the most ignorant of the ignorant, the most dependent of the dependent, without true religion and with no opportunity to know what true religion is unless we tell them. Africa is in America, China is in America, the barbarous heathen Indian is in America, and two millions of white people in the mountain region in four hundred counties, where ignorance is solid, are in America. These all look to the American Missionary Association. Will it not be our turn next to receive from the churches their increasing God-speed on this work in such measure that we may carry the truth and the life to those who ought to have it.

The Connecticut Normal Industrial School previous to the brief spring vacation was visited by many northern friends at Thomasville, Ga., upon the occasion of its closing exercises. The *Thomasville Times* calls sympathetic

attention to the work and adds "That the boys and girls are being carefully taught and trained will be apparent to any one who will go to the Institution and see its workings. The attendance has averaged over two hundred." Thomasville is not far removed from Quitman geographically but, in point of intelligent regard for its own interests and the interests of the Negro, the distance is incalculable. As Joseph said to his brethren, we can say to the school incendiaries of Quitman, "Ye meant it for evil but the Lord meant it for good."

AN ATTRACTIVE AND INTERESTING four-paged weekly journal called the *Chinese Evangelist* comes to us. It is the first number of a curiosity in the way of a newspaper, being printed half in the English and half in the Chinese language. Its editor is Mr. J. S. Harper, son of Rev. A. F. Harper, of Canton College, and the manager is Guy Maine, a Christian Chinaman and member of the Broadway Tabernacle Church. The address of the editor is No. 117 West 87th St., New York, and of the manager, No. 15 University Place. It is intended for all workers in Chinese Sunday-schools, and every teacher of Chinese Sunday-school scholars would do well to send a dollar and secure this invaluable aid for a year. Its column of items is named "Tea Leaves." We would suggest that the motto for this bright little paper be "*Tu doces.*"

THE VERNACULAR IN INDIAN SCHOOLS.

BY SECRETARY STRIEBY.

This question is not settled. One thing that has kept it unsettled has been the uncertain use of the term "missionary schools" in the Orders of the Indian Department. What is precisely a missionary school? Let me try to explain. There are three kinds of schools in the nomenclature of the Indian Office, based on the sources of their support.

1. *Government* Schools, supported wholly by Government appropriations—such as those at Carlisle, Genoa, etc. These may be left out of the account in this discussion, for no one objects to the Government's directing the studies in them.

2. *Contract* Schools, so called because the missionary societies which sustain them receive under *contract* with the Government a certain amount of money in aid of their support. The school at Santee, Nebraska, and the school at Yankton, Dakota, are specimens of this class. But these are *mission* schools, for the societies which support them would not continue to do so for a day except for their missionary character; and yet these schools are classed by the Department not as missionary but as contract schools.

3. *Missionary* Schools, which are supported wholly by missionary funds, the Government contributing nothing. Here, again, in the recent

order, the Department employs the confusing use of terms, speaking in general terms of "missionary schools," and then of missionary schools under the charge of "native Indian teachers," and at remote points; the inference being that the white teacher of a missionary school, though it may be in a place so remote that neither the pupils nor the people can understand the English language, cannot teach in the vernacular.

With these explanations we present, under date of Feb. 11, 1888,

THE LATEST ORDERS OF THE DEPARTMENT.

1. No text-books in the vernacular will be allowed in any school where children are placed under contract or where the Government contributes, in any manner whatever, to the support of the school; no oral instruction in the vernacular will be allowed at such schools. The entire curriculum must be in the English language.

2. The vernacular may be used in missionary schools only for oral instruction in morals and religion, where it is deemed to be an auxiliary to the English language in conveying such instruction; and only native Indian teachers will be permitted to otherwise teach in any Indian vernacular; and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the Government and at remote points, where there are no Government or contract schools where the English language is taught. These native teachers are only allowed to teach in the vernacular with a view of reaching those Indians who cannot have the advantage of instruction in English, and such instruction must give way to the English-teaching schools as soon as they are established where the Indians can have access to them.

3. A limited theological class of Indian young men may be trained in the vernacular at any purely missionary school, supported exclusively by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching unless they are employed as teachers in remote settlements, where English schools are inaccessible.

4. These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed.

The gravamen of the objections urged in all this controversy is that the *Government has no right to interfere with these mission schools;* in the first place, in excluding all use of the vernacular in contract schools, even for religious instruction, and in the next place, in controlling the studies of the mission schools *supported wholly by missionary money* and in excluding white teachers from vernacular schools. The missionary societies have found by long experience that these mission schools in which the vernacular is taught, especially in remote places, are the most effective, and in many cases the only modes by which the people can be reached by the Gospel. The pupils are taught to read the Bible and it is carried by them to their homes. Now we ask, is it the function of the Government of the United

States to dictate in matters so purely religious and to override the Christian churches in the choice of their most approved methods of disseminating the Gospel?

PRESIDENT CLEVELAND'S LETTER.

The President, under date of March 29, 1888, in response to some resolutions adopted by the Philadelphia M. E. Conference, writes a letter on this subject, which deserves careful and candid consideration, both for what it concedes and for what it does not concede. We present the portion of the letter bearing upon the points at issue.

"Secular teaching is the object of the ordinary Government schools, but surely there can be no objection to reading a chapter in the Bible in English, or in Dakota if English could not be understood, at the daily opening of those schools, as is done in very many other well-regulated secular schools. It may be, too, that the use of words in the vernacular may be sometimes necessary to aid in communicating a knowledge of the English language, but the use of the vernacular should not be encouraged or continued beyond the limit of such necessity, and the "text books," the "oral instruction" in a general sense, and the curriculum certainly should be in English. In missionary schools moral and religious instruction may be given in the vernacular as an auxiliary to English in conveying such instruction. Here, while the desirability of some instruction in morals and religion is recognized, the extreme value of learning the English language is not lost sight of. And the provision which follows, that only native teachers shall "otherwise" (that is, except for moral or religious instruction) teach the vernacular, and only in remote places and until Government or contract schools are established, is in exact keeping with the purpose of the Government to exclude the Indian languages from the schools as far as is consistent with a due regard for the continuance of moral and religious teaching in the missionary schools, and except in such cases as the exclusion would result in the entire neglect of secular or other instruction."

On this letter let me remark:

1. That it concedes what has not heretofore been granted, the reading of the Bible in the vernacular in contract schools and its use in explaining the English. We accept this concession with gratification.

2. But it makes no concession whatever (beyond that made in the order of the Commissioner) in regard to the use of the vernacular in schools supported wholly by missionary funds, or in the employment of white teachers in vernacular schools in remote districts. Until concessions are made on these points, the controversy will go forward.

The aim of the Government is *expedient* in trying to secure ultimately the use of the English language among the Indians. The aim of the missionary societies is to fulfil an imperative *duty*, in trying to reach the Indians with the Gospel in the most effective methods. There should be mutual respect for these aims; the Government should yield to the conscientious conviction of the missionary societies as to methods for giving re-

ligious instruction, and the missionary societies should co-operate with the Government in introducing the English language as rapidly as possible consistently with their higher aim. I venture to suggest an outline of Regulations that would probably attain both these objects and meet other objections to the ruling of the Department that are not removed by the President's letter.

DETAILS OF PROPOSED REGULATIONS.

1. No text-books in the vernacular will be allowed in any Government school, supported wholly by the Government; no oral instruction in the vernacular will be allowed at such schools. The entire curriculum must be in the English language.

2. In contract schools supported in part by missionary societies, the vernacular may be used only for the reading of the Sacred Scriptures, and for oral instruction in morals and religion and where it is deemed to be an auxiliary to the English language in conveying such instruction.

3. In all "missionary schools" supported entirely by missionary or benevolent funds, no restrictions will be put upon the use of the vernacular, with the understanding, however, that the English language shall be introduced as rapidly as those conducting these schools shall deem compatible with the higher aim—religious teaching; and that when these schools shall be prepared to use the English language wholly, the Department will give them a place on the list of contract schools rather than to establish others in their stead. If new mission schools are established they must be so located as not to interfere with existing Government or contract schools.

4. That any religious denomination shall, at its discretion and entirely at its own cost, be allowed to conduct special classes in the vernacular for the training of teachers and preachers. As it is desirable that those teachers and preachers should be taught in English studies as well as in the vernacular, these classes may be conducted in connection with contract schools, yet so as not to interfere in any way with the regular curriculum in the English language.

Ramona Days," is the title of a neatly printed pamphlet of forty-three pages, being the January number of a quarterly, published by the Indian Department of the University of New Mexico. This Indian school is named in honor of Mrs. Helen Hunt Jackson, who has rendered such valuable services to the Indians in setting forth in thrilling terms their wrongs, and in pleading so pathetically for their rights. The Ramona school is under the efficient supervision of Pres. H. O. Ladd, and is aided in part by the American Missionary Association.

The pamphlet is not a catalogue of the school, but contains a variety of interesting matter on Indian affairs, the titles of some of the articles being; "Wiser Methods," "Famous Apache Chiefs," "Treaty Obligations to the Navajoes," "A Recent Movement Toward Indian Civilization," "Ramona Memorial," etc., etc. There are also letters from the teachers, and two cuts, one representing the proposed Memorial Building, Ramona. Mr. Ladd's

work lies largely among that remarkably promising race of Indians, the Apaches, and those who wish to know more about them would do well to have the pamphlet. It can be had by addressing Rev. H. O. Ladd, Santa Fè, New Mexico; subscription price, 50 cents for the four numbers.

THE TIME FACTOR IN THE SOUTHERN PROBLEM.

BY REV. A. H. BRADFORD, D.D.

The supreme question in English politics is the unity of the empire. The problem of the mother country is, How may the scattered colonies be joined in one body whose heart shall be London? All the other questions of the island-empire are but parts of this. This in turn is forced into prominence by the under-current of the world's aspiration for larger liberty. "The world no longer for the few, but for the many," is the watchword of an increasing number in all the nations. How to maintain the manhood of her subjects, and yet not to force the dismemberment of the empire, is the question uppermost in old England.

With us, the problem is not one of scattered colonies but of divergent people. There is in the United States the double problem of how to consolidate and preserve the interests of a nation with a long area north and south, and with the most diverse elements of population ever gathered under one flag. This is complicated by other factors. Our study is confined to those which touch what is known as the Southern question. The problems of English and American political and religious life are identical in that both are inspired by the watchword of the rising multitudes, "The world for the many."

The Southern problem is but part of the larger one of area and races. Consider a few facts. The South is peopled chiefly by two classes, native whites and native blacks. Both whites and blacks are there to remain. More whites leave the South than blacks, and the population is increasing. Emigration avoids the States chiefly inhabited by blacks. It is not probable that the exodus of whites will be very great. The population of the future will probably be of the same classes, although the proportion is rapidly changing. Native whites and native blacks, unless signs fail, will possess the land.

The Negro race is appallingly fertile. It shows no sign of decadence. It is multiplying faster than any other. The number of blacks in the United States has risen from four millions to nearly eight millions since the war. That has been entirely by natural reproduction. The increase of whites during the decade from 1870 to 1880 was twenty-nine per cent.; of blacks thirty-five per cent. If, now, we allow nine per cent. for the increase of the whites by immigration, we find that the increase of blacks over the whites by natural order is about fourteen per cent. Here, then, is a

simple problem in arithmetic. If the blacks increase on an average fourteen per cent. faster than the whites, and to the South there is little immigration, how long will it be before the blacks preponderate? They will go neither to Africa, to Mexico, nor to the West Indies. They are here to stay. They are multiplying faster than their white neighbors. They are growing in consciousness of power faster than in intelligence. What is the sure result of conscious but blind power? The story of Samson answers. The problem is the new-birth of a rapidly increasing race. How long it will take may possibly be imagined from the questions which follow.

1. How long will it require for race-prejudices to go? I put that question to an intelligent colored man who had been a slave. His answer was, "Until the present generation is dead."

The conflict between classes in the South will last until they recognize that they have an identity of interests, or that they are brethren. Prejudice is neither dead nor fast dying. There is a change in the cities, but it does not reach far inland. In how many Southern States are the same privileges extended to both races in schools? in cars? in hotels? in churches? This prejudice is in the blood. Heredity and training have both fostered it. Race prejudices die slowly. For centuries the contest between Patrician and Plebeian was carried on in ancient Rome. The subject-class never affiliated with the master-class. Two or three hundred years ago a new people was introduced into the north of Ireland. The north is essentially Scottish. Its inhabitants are Protestant and phlegmatic. In the south, the religion is Romanist, and the people are mercurial. They are of the same color. They have had the same history for centuries. For nearly five hundred years, the Turk has been a disturbing factor in Europe. The Turk is Asiatic. He is surrounded by European life. How rapidly has the antipathy between races disappeared where the Turk has power? The race-lines are as distinct as if the waters of a white river and a black ran in the same channel. The Hebrews are found in all parts of the world. They are industrious, and as decent as the average man; they mingle with other people, and yet almost everywhere the prejudice against them is constant and bitter. How long before Protestant Orangemen and Catholic Irishmen will walk arm and arm in the same procession? How long before the German and Russian and Englishman will recognize the Jew as a brother? In the South, the antipathy is between black and white, between a master-class and a subject-class, between oppressed and oppressor. How long before this prejudice will disappear?

II. How much time will be required for the consciousness of having been wronged to wear from the breast and the blood of the black man? This consciousness of having been wronged is not a race-prejudice, and yet it may become one. It is hard to eradicate. It is aggravated when the same feelings are in many hearts. This is a complicated factor. Some of

the blacks seem incapable of sentiments of revenge. They are too light-hearted to cherish grievances. But all are not so. The pure blacks who carry with them the consciousness of having been deeply injured, are many. What will you say of the mulattoes? A man who knows his father, and knows that his father ignores his existence, may keep it to himself, but he cannot smother his feeling. He who sees his brothers and sisters pass him on the street in carriages, living in comfort and honor, while he is poor, and nothing to them, will, in proportion as he is a man, hate the social order in which they live. Until this consciousness of having been injured and degraded vanishes, the Southern question will disturb political and social life.

III. Closely allied to the consciousness of degradation is the lack of manly feeling. Appreciation of manhood is a condition of improvement. He who thinks himself only an animal will live like one. Does this condition exist at the South? It could not be otherwise. Any one who has travelled there must have his faith in the evolution of some men from the lower animals immeasurably strengthened. Rev. Dr. Taylor, of New York, has said that he knows that the Darwinian theory cannot be true, because, if it were, "an Englishman's right arm would have developed into an umbrella long ago." But Dr. Taylor would find faces in the South which, from their resemblance to lower orders of life, might weaken his faith in his demonstration.

The black race is no more degraded than our own would be under similar circumstances, but its condition is appalling. How long will it take to develop the consciousness of manhood where all the tastes, and all the tendencies, and almost all the environment, are low and in the opposite direction? The colored people have not the help of higher and refining influences. Their tendencies have been downward, and present environment increases the tendency. Regeneration or reform is not the work of a year or a generation. The change will come only by the creation of new and higher conditions, and with the birth of a more self-respecting stock.

IV. How long will be required for the education of the colored people and the poor whites?

The author of "An Appeal to Cæsar" says, "The Southern man, black or white, is not likely to be greatly different to-morrow from what he was yesterday. Generations may modify; years can only restrain. The question is not whether education, begun to-day and carried on however vigorously and successfully by the most approved agencies, would change the characteristics of to-day's masses. Not at all. The question is whether it would so act upon them *as they are*, would so enlighten and inform their minds, as to convince them of the mutual danger, peril, disaster, that must attend continual oppression or sudden uprising. We cannot expect to make intelligence instantly effective in the elevation of individual citizenship, or the exercise of collective power. Little by little that change must come."

About ninety per cent. of the whole colored population of the South, and about forty-five per cent. of those above ten years of age, are illiterate. In 1880, nineteen per cent., or about one in every five, of the white people of the South, and seventy-three per cent. of the colored people, could neither read nor write; and this estimate is far too large. After fifteen years of the ballot, seventy-three per cent. of the colored race of the South could neither read nor write. Much is being done to promote education by schools and charities, but what are these among so many? To meet the ignorant condition of things, the Government is doing nothing. The State governments are doing only a little. In the Southern States previous to the war there was no system of common schools. After the war there were not even old foundations to build upon. Everything had to be started *de novo* by those who had nothing with which to start. "We must remember," said Dr. Mayo, "that nine men out of ten of the South never saw what we call a good public elementary school. It has been said that the public school-buildings of Denver alone exceed in value all the public school-buildings of the State of North Carolina."

The average school year throughout the South, in 1880, was less than one hundred days; the average attendance less than thirty per cent. of those within school age. In a belt of States where seventy-three per cent., and probably ninety per cent., of the population are illiterate, where they are too poor to do much except keep up the struggle for existence, where there are no traditions of culture, where it has been a crime for a black man to read, where the Nation is doing nothing, and where the State, when it does its best, provides instruction which reaches only thirty per cent. of those of school age for one hundred days in a year, and where the population is increasing so rapidly that in 1900 the blacks will be in a decided majority, charity and religion are doing—what? The progress under the circumstances is amazing, but how long will it take to educate the nineteen per cent. of Southern whites, and seventy-three per cent, of Southern blacks? There is more illiteracy now than at the close of the war, because education has not kept pace with the increase of the race.

V. How long will be required for the *moralizing* of the lower classes of the South? Ability to make moral discriminations grows slowly. Ability to appreciate moral motives grows still more slowly. These people were trained in a school in which virtue was ignored. They have lived under conditions which have put a premium on theft. Slavery always makes thieves. The heredity of the passion for stealing is just as clearly marked as the heredity of the Roman nose or the faculty for music. The transmission of the tendency toward the gratification of the animal propensities is as definite as, and stronger than, the tendency for insanity and consumption to reproduce themselves. These people come into life blind,

and find little but darkness around them. Here you have about eight millions with an ancestry which began in heathenism and has had two centuries of slavery—a people inheriting all the evils of slavery; a people who have never been trained to make moral discriminations, and whose ancestors for unknown generations have been trained still less than they; a people who have none, or at least but little, of the inspiration toward a higher moral life which comes from a healthy environment; a people whose religion is almost all emotional; who can soar on the wings of imagination and enthusiasm to heights which would make an archangel dizzy; who from paroxysms of anguish at the condition of those whose burning bodies are lighting the fires of hell, will go off and commit adultery or rob a henroost as complacently as if to do so were a part of their religion. This is not fiction. Religion has not meant chastity, for slavery made that impossible; it has not meant justice, for injustice forged their chains; it has not meant generosity, for they had nothing; it has been simple emotion. The ethical element has been absent, and it was through no fault of the black man.

In 1860, President Hopkins said that a greater proportion of the Sandwich Islanders could read than of the people in New England. They were educated but not moralized. There were three hundred thousand of them a century and a half ago; in 1883, there were forty-nine thousand. Education without morality is no safeguard.

Prof. Gilliam shows, from census reports, that if the population of the Southern whites increases for a century, as at present, in 1985, there will be ninety-six million whites in the Southern States, and in 1980, one hundred and ninety-two million blacks. Statistics may lie; but there is enough truth in these to give terrible emphasis to the inquiry, How long before the colored people will be sufficiently educated to need no help? How long before they will have sufficient moral discrimination to know what the commandments require? When we realize how difficult is the task of inducing men with the environment of Christian influence at the North, and in England, to live even decent lives, the wonder is that the freedmen do as well as they do. How long before we can expect a race with such antecedents and environments to be fitted to be left to themselves? What answer must be given? I am not exaggerating the picture. I am only hinting at conditions of heathenism which exist. I am least of all blaming these poor and needy people; but none the less clear and strong comes the appeal for their moral and intellectual emancipation. The moralizing of a race which has such a history, how long will that require? No people ever rose more rapidly in the world's history. That shows what is possible. It does not tell us when our work will be finished. So long as one-half of the American republic is inhabited by those whose interests are alien to the other half, there can be no permanent prosperity. It has been said that there are three essentials to the

permanent unity of a nation; viz., unity of language, unity of interest and unity of religion. There is a common language between the blacks and whites, but the unity of interest is not recognized, and agreement in religion is only in name. The religion of the poor whites in the South is mechanical, and unintelligently doctrinal; the religion of the blacks is emotional and fantastic; and the religion of both blacks and whites is lacking in the ethical element. The process of political reconstruction has been progressing for twenty years and more, and is still incomplete. That is an easy work compared with what must be created intellectually, and socially, and morally. Before the Southern problem will be solved, a new stock must take the place of those who were reared in slavery; the old traditions must fade, and education, and an ethical type of Christianity, must do their work. How long will be required for that, none can tell. In the meantime, new complications may arise. The principles of socialism and anarchy are not unlikely to pervade the South, and if the masses of blacks are ever exploited by a central, unknown and irresponsible committee of agitators, the results must be a new reign of terror. The labor agitators are moving southward. It has been said that colored people have no tendencies toward socialism and anarchy. I am no prophet, but I will hazard the prediction that it will not be long before the socialistic agitator will stir up a commotion at the South that will make employers of labor and people of wealth tremble.

The sentiment has sometimes been whispered, that the work of this Association, and those akin to it, was about accomplished. That sentiment has selfishness or ignorance at the bottom of it. How long must this work be kept up? Until all that mass of darkness which fills the Southern horizon be shot through and through with shafts of light. How long must it be kept up? Until the last trace of prejudice that separates brother from brother shall have been removed. How long will this thing be kept up? Until the black man feels that he is a man; until he can vote intelligently, and live wisely, and until he has the ability and the will to discriminate carefully in matters of morals. How long must it be kept up? Until no man can plead ignorance, or want of opportunity, for rejecting the Lord Jesus Christ. The Eastern question has been a live question in European politics for more than four centuries. It is no more puzzling than the Southern question is with us. There is an experiment in physics that is typical of this work. An iron bar is suspended in the air and then a tiny cork, hung from a string, is thrown against it. At first no impression is made, but the blows are repeated, until, by and by, the bar begins to tremble, then to vibrate, then to swing to and fro. The repeated impacts of the little cork at last move the mass. It will not be by any great rush that the Southern problem will be solved. It will yield at last to the constancy, and fidelity, of the great multitude of those who love their brother because they love their Lord; who are content to work in secret,

and many of whom already rest in unmarked graves. That mass of ignorance, wretchedness and wrong will swing and disappear at last before the multitudinous strokes of individual gifts and individual prayers.

All the problems which are vexing the older nations are essentially social problems, and the watchword of all the movements that are undermining thrones and caste, and the wicked social order, is, "The world no longer for the few, but for the many." In America the *many* are already in possession, and the problem with us is, How may our rulers—the people who can never be dethroned—be rendered competent to rule? That is the question to which the American Missionary Association is devoting itself; and its answer is the only true one: By making the people intelligent, and Christian. And how long before that will be accomplished? A Scotchman once asked an Irishman, "Why were half-farthings coined in England?" Pat instantly replied, "To give Scotchmen an opportunity of contributing to missions." When will this problem be solved? Never, if the Christians of America are like Pat's Scotchman, but quicker than any of us dream, if all the Christians of America are like that woman in the New Testament who put into the treasury two mites.

THE SOUTH.

SOUTHERN TESTIMONY.

We insert the following from the *Southern Presbyterian*, as a recent testimony to the views, principles and work of the American Missionary Association. It will be all the stronger from the fact that it was not written for a testimony, but as a setting forth of facts by a Southerner to Southerners.

The old masters and the old slaves are now rapidly passing into eternity. In ten years more no one of our people, white or black, under *forty years* of age, will know personally anything of slavery. It then comes to this, that now and from this time forward, we white Christians must be impressed with the fact that we have here at our doors, in our houses, offices, stores and kitchens, and on our farms, not slaves, but a race of people, three-fourths of whom are but a little removed from savages in so far as their knowledge of religion is concerned. They have among them those whom they call preachers; they hold meetings, they halloo, they shout, but no *saving truth* is preached or heard from that source. The result is great animal excitement, but no moral elevation. Then many of them are receiving secular education. That sharpens their intellects but gives no Christian character. It does just the opposite: it fits them for rascality. They are increasing. There are probably eight millions of them now, and there will be many millions more. Those who are dying without Christ are dying here in a Christian land without hope.

The statement of a Congregational missionary recently made, is probably true, viz.: that "one-fourth of the race is improving rapidly," yet much the larger part of them are almost, if not altogether, *heathen*. They are not across the ocean; under God's providence they are here, where you can touch them with your finger. Why here?

It will not do to say that nothing can be made out of them. Go to Texas, to Tennessee, and come right here to Atlanta now, and our most intelligent white men will tell you that on the prohibition question, negroes, educated, smart and very eloquent, have made, and are making, *ringing* speeches. There have been smart speakers on both sides. Some of their speeches would do credit to any white orator in the South. Dr. Sanderson, our late Professor at Tuskaloosa, stated on the floor of the Synod of Alabama last week, that he had taught a good deal, and that a young negro, twenty years of age, one of our divinity students at Tuskaloosa, was as smart a pupil as he had ever seen; that if he were in the State University he would be in its first rank of students, and that he heard him recently preach a sermon on the mediatorial work of Christ, such that he (Dr. Sanderson) would not undertake to make a better one on that majestic theme. * * *

In Dallas Presbytery, Texas, recently, a black man was examined for two days on Latin, Greek, Hebrew, and on all that is required by our Book of Government for ordination, and he did not falter once. So the brethren there testify.

Then it comes to this: this race of people is here; the great body of them are heathen. Can anyone doubt that it is the purpose of the Almighty to prepare a large number of them, converted, educated and civilized, to go back to Africa to redeem that continent for civilization and for Christ? We are commanded to preach the Gospel to every creature, to teach it to all nations.

OUR WORK, AS A GRADUATE OF FISK UNIVERSITY SEES IT.

BY WILLIAM A. CROSTHWAITE.

The American Missionary Association is doing more to quicken the hopes and aspirations of the Southern Negro, more toward arousing the Southern white man to educate himself, and more toward bringing the two races to an acknowledgment of each other's rights, than any other similar institution in the country.

In the summer of 1884, near Leesburg, Texas, a well-appointed Negro school was burned by the whites of that community. The colored people, seeing their hope of years in ashes, advertised their little holdings for sale, and prepared to leave in a body. But the whites offered to supplement the insurance on the former building and to re-build the school, if the colored people would remain in the community. The terms were accepted, and now *West Chapel*, which is the name of the school, is excellently furnished and has a $200 bell upon it, and is the best known school in Northeast Texas. Previous to the burning of West Chapel, the whites were continually distracted by factional fights. There was general apathy with regard to improvement in any way whatever. Their teachers were always of the inferior class. But, when they found that the colored people would have a school, they decided to have one also. The colored people bought a bell. So did they. The colored people had a foreign teacher. So must they have one, and they paid $750 a year for him. One of the white citizens of the locality summed the situation up thus:—"West Chapel is to the whites what a coal of fire is on the back of a terrapin." This school was organized by a Fisk student and has ever

since been taught by students of Fisk. Thus is the A. M. A. lifting up the Negro directly and the whites indirectly, and establishing friendly relations between the two.

But this is no isolated case. The story is the same wherever the educated Negro comes in contact with the whites. At one time, our school was so far in advance of the white school, that I was told by my school director that "no high-learnt teacher was wanted to teach 'Nigger Schools,'" and I was actually driven from my school by threats of violence.

The North can better understand the work of the American Missionary Association, when it is fully understood that the presence of Fisk University in Nashville brought about the existence of Vanderbilt University. When Fisk began to send out her graduates as refined and upright gentlemen, and the newspapers were enthusiastic in their accounts of its literary and musical exhibitions, the white people said; "We must have a university in Nashville also."

In the recent Prohibition campaign in Tennessee, the students of Fisk were one of the chief factors. In the beginning of the movement, the cry; "Where does Fisk stand on this question?" went up from the good people all over the State. Fisk was the first college to declare in favor of the proposed Amendment, and one hundred young men and women went from her walls and fought valiantly for the cause.

It is due the profound Christian spirit that characterizes the work of the Association to say, that every student and alumnus of Fisk in the State of Tennessee was an ardent supporter of the cause, save two. During the campaign the most cordial feelings existed between the better elements of both races. Heretofore these things were almost unheard of.

There was a time when policy or political expediency had no effect upon the prejudices of the Southern whites, but the educational process inaugurated by the North is elevating a class of colored people to a plane where they are respected as never before. No State or Federal aid can do for us what the A. M. A. is doing. Such aid as the Blair Bill proposed would meet a certain need, and enable the men that are educated by the A. M. A. to get at the masses; but the peculiar work of preparing honest and devout Christian leaders must be otherwise provided for. The complete regeneration of the South is a thing of the future. The A. M. A. must remain among us to hasten on "the harvest of the golden year."

That the Christianization of the Negro must come from without his own institutions, will be clearly seen by looking at his present religious condition. The new life that is developing cannot be crowded into the narrow limits of his church. The moral element is almost entirely wanting in his creed and doctrine. Such is the condition of the church that moral and spiritual growth are impossible. He must be educated away from the institutions that attended his enslavement; as far from them as Canaan is from Egypt. Again, the pulpit, with comparatively few honorable excep-

tions, is filled with adventurers and impure ministers. To a great extent this is true. But signs of a spiritual and moral exodus are everywhere manifest. The judgment of God rests heavily upon the Negro's temple-worship and the structure tumbles to the ground. Within the last two years I have seen six of the largest colored churches in Tennessee split on moral grounds, and the discontent with what is bad, grows among them. The old associations are losing their power over the rising generation. Intelligent men are seeking to supply their spiritual and moral wants. The A. M. A. has but to persist in the establishment of its school and church work among the colored people, with good strong men as ministers, and it is sure to be the leaven of the church of the future for the Negro people.

Last summer an old father, who had educated four children at Fisk University and had himself been there on one Commencement occasion, said to me:—"That Fisk school is the *buildin'-up-est* place to our people in the world. I never expect to have such a good time and treatment again until I get to heaven." Thus are our hopes quickened and our aspirations for nobler things awakened.

But to one who understands the situation, the question of our education is of serious moment. All our institutions of higher learning are living from hand to mouth, with no endowment, and the North's purse-strings are growing tighter as the years go by. On the other hand, prejudice strikes savagely at our State appropriations. This year, in the advanced State of Tennessee, the white State-student gets one hundred dollars while the colored gets only twenty-two dollars and a half. In his poverty what can the Negro student do with this sum in the way of educating himself?

I could take you in the homes of those whom you have educated, then could you appreciate the wisdom of your investments. It is around the fireside, and in the conduct of the children, that your noble work is manifesting itself so clearly. The intellectual, moral and spiritual life found there are the true and only guarantees that old things are passing away.

The abject condition of the great body of Negroes appeals to Christian religion and philanthropy for the help that must come to redeem their lost minds and souls. The South cannot give them a Christian education. The cry goes up to the great, warm heart of the North. We crave the crumbs that fall from your God-given, bountiful table.

A PASTOR'S FIRST VIEW.

A pastor who was educated at the North and who was graduated at the Hartford Theological Seminary, has for the first time made the acquaintance of his race in the South. He had never met his own people as a race until he entered into the service of the American Missionary Association. His impressions and testimony have, therefore, an additional interest.

In reference to the field: it is large and interesting, and requires more

than ordinary attention, both to that part of it under cultivation and that which is not yet. I have arranged my visits in such a way as to make it practicable for me to do justice to both; visiting church members the last week in each month (except in case of sickness), and using the rest of the time (apart from other necessary duties) for visits outside.

I am thus brought into direct contact with our people and learn a great deal about their condition. In some places it does seem actually as if liberty and civilization are still mysteries to them.

When I was in the North and heard or read descriptions of the condition and mode of living of the colored people of the South, I often thought that those descriptions were very highly colored, but I am now perfectly cured of all my doubts. My visits furnish me with the most plausible attestation of the facts. Squalor, with its long train of attendants, may be commonly seen in every direction, and perhaps not confined to the lower-conditioned of our people either. The desecration of the Lord's day is actually frightful. It is very literally used as a "day of rest from labor." On every hand the people are seen resting—resting from labor in the houses, on the stoops and on the streets, instead of being in the house of God. In very many instances, however, we succeed in getting some of them to attend church, but the work is somewhat uphill. I trust that this abnormal condition to which slavery has reduced them will eventually succumb to the effective educational weapon that is being brought to bear upon them, that of the American Missionary Association especially, and may the time soon come for the South when the Holy Spirit working in and through the various missionary Boards, and also other agencies, shall spread righteousness and education and the true art of living, among these benighted people. I am praying, others are praying, and you, too, must help us to pray and to wait for the quickening influences and a fresh baptism of the Holy Spirit.

TALLADEGA FRUIT.

BY MISS E. B. EMERY.

The missions of the American Missionary Association at the South are like orange trees, perennial, evergreen, and continually bearing golden fruit, and of these there is none more abounding in vitality than Talladega. All the year round the foliage glistens, the blossoming sheds its fragrance, and every winter there is an ample harvest. Sometimes one from abroad comes in to shake the tree and gather the fruit, and sometimes not; but however that may be, the soil is previously and thoroughly prepared by these consecrated missionaries, the tree is watered and nourished and tended the year round, and the harvest *expected*, and it comes.

Are there no spiritual frosts to blight? They are impossible, if the

spiritual atmosphere be kept clear, and the Holy Ghost be a daily and hourly companion and friend.

It is by no means unusual in Talladega for every unbelieving pupil in the boarding department to be converted. This year there were over forty hopeful conversions, and Rev. James Wharton, an English evangelist, by his earnest preaching was of very great assistance. It is noticeable that if any who have had little *previous* training are converted through the preaching of an evangelist, they are not likely to hold out well.

On the first Sunday in March, twenty-seven of the converts were received into the college church, with two from the Baptist Church. More will come later as the fruits of the revival, while a few will join other churches. Eighteen of the number were young men, and among them were the two sons of Pres. DeForest, one fourteen, the other nine, years of age.

Prof. G. W. Andrews, D.D., the pastor this year, conducted the services; there was no sermon proper and no time for any, but there was much of the beautiful music of these colored people; they sing out their fervid souls with their rich and powerful voices. Nearly all were baptized, and much more was made of the right hand of fellowship than is usual in any Northern church. And it is needful for these children, for they will call for constant help months and years to come. With few exceptions, they are not reared in Christian homes, are not educated from the cradle in the Christian faith. The services were both solemn and joyful, and very tender and touching.

Such an avowal is the most significant of all things, anytime, anywhere, but here we know that every life is to be one of toil and bitter struggle, a fight in which the odds are, to appearances, all against them; more than all, that this young man, that young woman, with the dusky face, the mellow voice and the eager spirit, now in covenant with us, is to be a missionary to the heathen, and of his own people. What may he not accomplish? What may she not do for Christ? And these heathen are in our own country; they are our own people. These young missionaries are very peculiarly ours, and it is through the Northern churches that they are trained for their work. Shall not then those churches adopt them in their hearts, carry them in their prayers, and let them suffer no lack in their preparation? Their work in the future for the Master's kingdom will depend very much upon us Christians of the North.

Talladega College is exceedingly prosperous. The day-school is very large; the Sunday-school packs the chapel, and the Sunday congregation is much too crowded for health or comfort in a room seating but two hundred and fifty. The college is working all the time, for a church, earning many small sums. The result, with some gifts, amounts to about $400. Where is the man or the woman to aid in this godly enterprise? to share in this work so essential and so abundantly fruitful?

THREE PICTURES FROM LE MOYNE SCHOOL, MEMPHIS, TENN.

BY MISS ESTHER H. BARNES.

I would like to bring before you three pictures which I saw this week. The first is the interior of a single room. The tattered, soiled bed and the fireplace took up a large part of the room, and the rest was nearly filled with the confusion of odds and ends that make up the belongings of such a home. A feeble fire rested on the uneven bricks of the fireplace, and the chimney above was covered with newspapers in the last stages of dilapidation and dirt. There was no window, but a little sliding shutter, moved aside a few inches, admitted light enough to make the darkness visible as it fell on the smoke-stained boards, and the dusky faces of the inmates seated close to the fire on old chairs and boxes. A home more forlorn than this little pen, which, with a smaller back shed, is the only residence of at least five human beings, I can hardly conceive.

Now for a more cheering picture. It is a cozy sitting-room, papered with taste and furnished in harmony. Everything looks neat, from the snowy bed-spread to the pretty clock on the mantel, and the dainty bunch of pansies on the wall above. Open doors give glimpses of other rooms as well ordered as this, while intelligence and kindness beam in the dark faces of gentle mother and cheery bright-eyed daughters. When people ask us how we can bear to teach "niggers," they generally have in mind those tattered, lazy persons, who are most wont to show themselves on the street corners, and so make the deepest impression on the average white mind.

But look at my third picture, and you will see both how we can like our work, and what is one of the things that make a difference between the second home I have described and the first. The large schoolroom is filled. More than one hundred and twenty-five students are arranged in classes, most of whom are standing in their places ready to pass to recitation rooms. One of their number is at the piano. Another stands at the desk to give the word of command. Now he strikes the bell and the pupils in long file pass out, marching with their heads up. Not a teacher is in sight. Everything is orderly and is running of itself, as it does every day. This is nothing wonderful, of course, though I know some white schools which could not be trusted to this degree to the control of monitors. But it is only a sign of the influences that here lead to self-reliance and self-control. Every year a new set of uncouth and undeveloped young people come shambling in, looking around with bewildered eyes. But they soon begin to straighten up and fall into step. Their vague ideas get settled, and their minds, slow at first, wake up. In a few years they will be made over new, not perfect, but vastly improved. They will be out teaching, spreading light from scores of new centres, and sending new pupils to "Old Le Moyne."

THE EVANGELIST AT WORK.

The last night of the three weeks' series of meetings at Marion was a memorable one. Every night the church, which was a large-sized building, was well filled with an attentive congregation, hungering and thirsting for the bread and water of life. After singing and prayer and hearing the testimonies from the young converts present, who told with unmistakable clearness how they had given their hearts to God, a few words were spoken, especially to them, showing what God requires of them now they have become Christians. Afterwards the gospel was preached to the unconverted and an invitation given for those who wished to become Christians to signify their desire. A number responded, including an old man supposed to be at least ninety years of age. The old man had long thought of being a Christian, but never could get to the point of decision until now. He looked back upon his long life of sin; he wept, he prayed, he arose and confessed that he had then and there taken Christ as his Saviour. Was not he a brand plucked from the burning?

It was most encouraging to see a young lady bringing along to the pastor's house nearly every day some two or three of her school companions or friends, to be prayed for and spoken with about the way of salvation. The Christians worked faithfully visiting the houses of their friends to pray and speak with them and to bring them out to the meeting at night.

At Mobile, although the first week it rained six days in succession, yet the people came out well and were repaid for their faithfulness. Every night for the past three weeks large numbers of all classes have been personally interested, and with the exception of one service, we have had cause to thank God for conversions. Fathers and mothers are rejoicing over sons and daughters brought to Christ. A large number of young people from the Sabbath-school as well as from the day-school have started on the new life. The teachers say that a marked change is observable and that the young converts seem to be trying their very best to live up to their profession. Forty-six were received into the church and will have the instruction that is so much needed by young converts.

One of the teachers and myself, while visiting some of the converts, found five young women in one house rejoicing in the pardoning love of God. "Truly," said the old grandmother, "salvation has come to this house." We found that, some years ago, three mothers had died and left five orphan children, who were taken by the grandmother and who had now grown into womanhood. Two sisters first became Christians and the others soon followed. One said, "I used to be so fond of going to the theatre, but now I have no heart for that sort of thing; I mean to live a good Christian life and do all I can for my Saviour." They were all received into church, and joined as well the Young People's Society of

Christian Endeavor, which is a good thing for young people, as it trains them for future work, and to be active and useful in the service of Christ.

JAMES WHARTON.

THE CHINESE.

LETTER FROM REV. W. C. POND.

Our anniversary was an occasion of much interest. The attendance was large, and our brethren acquitted themselves well. The *Record-Union*, the principal daily of Sacramento, published both the addresses in full.

We have good news from our evangelists. They are doing great good, if we can judge at all by what we see: and they are in training, I believe, for larger and better service in the years to come. I shall have much to write about this for the *next Missionary*; much more than I can crowd into the space allowed me.

The new work at San Buenaventura opens finely. It is already one of our largest interior schools; and two or three, possibly *four*, of the Chinese have already been led to believe; so that before Low Quong returns he expects to organize an Association and get Christian work into systematic operation.

I am greatly pleased also with the reports from Tucson. Yong Jin, who has done excellent evangelistic work at Santa Cruz, goes to Tucson next week. He is an earnest Christian, and though somewhat deficient in English is better educated in Chinese and is an excellent preacher.

FOUR MONTHS OF EVANGELISTIC WORK.

BY LOW QUONG.

In January last I was asked to do some evangelistic work in the Northern part of this State. The first place I visited was Oroville. There we have a branch mission with a fine mission house, or, we might call it a Chinese church and school combined. The church has a membership of about fifteen. The evening scholars were usually about twenty or more. This school has a faithful teacher, and all together makes a fruitful mission. Although I was there only about a month—yet I enjoyed the work very much, and my acquaintance with the brethren there and their kindness to me I can never forget. I will now give you some little incidents of my work there. The town has about three hundred Chinese inhabitants, and most of our brethren and scholars live in the town, but there were also a good many outside of the town. These are mostly miners. But even these hard-working men, when they got through their day's work,

came to town at night to attend our evening school; and on Sundays also, to hear the preaching of the gospel.

At the end of the month, when Mr. Pond came to Oroville, we had the Lord's supper in our little Chinese church. It was held in the evening. One far-away brother was informed by letter, and he came over a long, rough road to attend the Lord's table. It was about eight o'clock when he reached the church. We asked him what time he started to walk; he said at one o'clock in the afternoon. He had walked fully seven hours just for the Lord's supper, and early in the morning he had to walk back again to his place, while we took the train for Marysville. During my stay at Oroville, four members were added to the Association and one was baptized and received to the church. We would have had two, but one had gone to work in a place sixty miles from town. He had waited for Mr. Pond to come up for nearly a whole month, so he could be baptized, and he had gone only a week when Mr. Pond came. Lately I have received a letter from him, that he has returned to Oroville.

The Chinese inhabitants at Oroville are very kind to the Christian Chinese. They never trouble them and always send their boys to the evening school. I heard not long ago from their teacher, that the whole mission house has been renovated and a new floor put down at the expense of the brethren and scholars.

CHIN GAING IN CHINA.

[EXTRACT FROM AN ADDRESS IN ALAMEDA, CAL., BY CHIN GAING.]

It is over eleven years since I left my home in China. Near the end of 1882 I began to attend the mission school in San Francisco. After being there about two years I joined the Christian Association, and six months from then I was baptized and joined Bethany Church.

Two years ago I returned to China. My friends there knew that I had changed my religion, and so, when I went back they asked me many questions.

My relatives wanted to know about the people in this country, what religion they had and what gods they worshiped. And whether the Chinese who went there believed the same as the American people.

I told them we believed in one God. They said, "Which one?"

I answered, the one that created the heaven and the earth, and all things in the world and the sea. The God who has all power and whom we ought to worship.

My mother then came up and said: "Do not talk such things; we are Chinese and must keep our customs."

I said I could not keep those which were against God. So they said: "If you have anything good, then keep it."

While in China I could not help seeing how much the people spent in

foolishness. They have so many idol processions, which cost a great deal of money. The people gladly give to keep up their worship, as they are in darkness and know not the name of Jesus, which is the only name under heaven given among men whereby we must be saved.

But how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

And so it is written, "How beautiful are the feet of them that preach the gospel of peace."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me.

VT.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. Henry Fairbanks, St. Johnsbury, Vt.

CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn.

N. Y.—Woman's Home Miss. Union, Secretary, Mrs. C. C. Creegan, Syracuse, N. Y.

OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio.

ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washington St., Chicago, Ill.

MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich.

WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis.

MINN.—Woman's Home Miss. Society, Secretary, Mrs. H. L. Chase, 2,750 Second Ave., South, Minneapolis, Minn.

IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa.

KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. Addison Blanchard, Topeka, Kan.

SOUTH DAKOTA.—Woman's Home Miss. Union, Secretary, Mrs. S. E. Young, Sioux Falls, Dak.

"Twenty-three unanswered letters look down upon me. Eighteen came to-day." Such is the burdened sigh of one of our earnest, self-denying missionaries, who is upon the mission field that she may relieve the suffering, teach the ignorant and save souls, and for whom the days are all too short for these duties alone.

Have our readers ever felt the burden of unanswered letters? Pastors, Sunday-school teachers, housekeepers—busy people that you are—have you ever felt the twinge of unrest, almost discouragement, because some friendly letter, which you enjoyed receiving, lay unanswered waiting a spare hour? And have you ever had to "brace up" to what, in a life of leisure might be a pastime, but in a life so full of care and responsibility becomes a task? Then you will surely be ready unselfishly to

SPARE OUR TEACHERS.

How can it be done? Not by withholding your letters from them. If any missionaries anywhere need words of appreciation and good cheer they are those who year after year sacrifice social life and religious privileges to mingle with the ignorant, uncultured—yes, and impure—that they may lift them up into the healthful ways of righteousness. Write to them, en-

courage them, but do not ask for a special letter for your next missionary meeting. Tell them *not to write*, that you have heard or can hear from them every month through their letters sent to the officers at New York and that you learn of the work through the A. M. A. magazine. Thank them for making this monthly missionary letter so full and interesting.

"But that monthly letter is a copied letter," some one answers, "and we wish our teacher to write to us, *to us alone, and in her own hand.*" Yes, it is a copied letter in order that it may be sent to others who are interested in, and helping, the same work, and that the missionaries' time may be given to the work about them instead of being spent so largely in writing. But it is a fresh letter. It has the latest monthly news and was written for you, and if not in the same hand is as truly yours as a typewritten letter, which is the sort most of us receive and give in the high-work pressure of now-a-days.

We provide *The American Missionary*, furnish our printed leaflets freely, and will send the monthly missionary letters to all who desire to hear thus from their contributions—as we hope all do—thus giving the very best information that the field affords; but we most earnestly hope the missionaries may be allowed their time for their missionary duties pressing upon them. The *Missionary* is the word from your missionary. Read it, and if you do not like it, write us, and we will try again next month.

RECEIPTS FOR MARCH, 1888.

MAINE, $146.84.

Augusta. South Cong. Ch. and Soc.	$21 45
Bangor. Sab. Sch. of First Parish Ch.	13 85
Belfast. *For Wilmington, N. C.*	1 79
Brewer. Mrs. C. S. Hardy, *for Pleasant Hill, Tenn.*	30 00
Brewer. "A Friend." First Ch., *for Indian M.*	10 00
Brunswick. "Little Folks," *for Indian Sch'p*	25 00
Castine. Prof. F. W. Foster	1 00
Cumberland Center. By Miss J. G. Merrill, Bbl. of C. for Selma, Ala., 2, *for Freight.*	2 00
Limington. By Rev. Chas. H. Gates, *for Freight*	2 00
Machias. Sarah Hills Sab. Sch. Class *for ed. Indian boy*	2 50
Portland. Fourth Cong. Ch.	15 00
Portland. Mrs. W. W. Brown's S.S. Class, 10; Class in Bethel Sab. Sch. 1.75; *for Rosebud Indian M.*	11 75
South Berwick. Mrs. Lewis' S. S. Class, *for Wilmington, N. C.*	1 50
South Paris. Cong. Ch.	7 00
Woodfords. By Mrs. C. A. Woodbury, *for Freight*	2 00

NEW HAMPSHIRE, $190.30.

Alstead. Miss Eliza Gorham	1 00
Bedford. Milton B. George, *for Indian M.*	1 00
Concord. First Cong. Ch. and Soc.	28 35
Epping. Mrs. Geo. N. Sheppard's S. S. Class, Cong. Ch.	4 00
Exeter. "Friend"	30 00
Haverhill. Members Cong. Ch.	18 30
Hudson. Cong. Ch. and Soc.	$3 00
Lancaster. Mrs. A. M. Amsden	5 00
Lyme. Cong. Ch. and Soc.	25 65
Mason. Cong. Ch. and Soc.	5 00
Pembroke. Sab. Sch. of Cong. Ch., *for Wilmington, N. C.*	2 00
Piermont. Cong. Ch. and Individuals.	15 00
Stratham. Sab. Sch. of Cong. Ch.	10 00
Tilton. Cong. Ch., 40; Class of Boys *for Student Aid*, 2	42 00

VERMONT, $394.93.

Barnet. Y. P. S. C. E. 1 *for Chinese M.* and 1 *for McIntosh, Ga.*	2 00
Bradford. First Cong. Ch.	30 02
Brookfield. First Cong. Ch. and Soc.	2 50
Burlington. Ladies of First Ch., *for McIntosh Ga.*	40 00
Burlington. Mission Band, *for Indian M.*	24 00
Burlington. Sab. Sch. of College St. Ch., *for Rosebud Indian M.*	17 86
Cambridge. Madison Safford	10 00
Cornwall. Bbl. of C. *for McIntosh, Ga.*, 2 *for Freight*	2 00
East Arlington. Cong. Ch.	7 00
Fairlee. Cong. Ch.	19 25
Greensboro. Cong. Ch.	12 00
Lunenburg. Mrs. C. W. King, Easter offering	5 00
North Bennington. Cong. Ch.	9 83
North Ferrisburg. C. W. Wicker	10 00
Northfield. Cong. Ch. and Soc.	25 13
Norwich. J. G. Stimson, for Church in Hartford, Vt., Extra	100 00

Orwell. Ladies of Cong. Ch. *for McIntosh Ga* $17 57
South Burlington. Eldridge Sab. Sch.... 4 00
Waitsfield. Box of C. for McIntosh, Ga., 2 *for Freight* 2 00
West Brattleboro. Cong. Ch..... 11 02
West Fairlee. Mrs. C. M. Holbrook..... 2 00
West Randolph. Miss Susan E. Albin.... 6 00
West Randolph. "Mission Builders," First Cong. Ch., *for McIntosh, Ga* 6 00
Weybridge. Ladies of Cong. Ch., *for McIntosh, Ga* 5 75
Windham. Cong. Ch. to const., WAYLAND G. ADAMS L. M 31 00

MASSACHUSETTS, $5,725.85.

Amesbury. Union Evan. Ch..... 10 80
Andover. South Cong. Ch. and Soc., 100; Calvin E. Goodell, 25..... 125 00
Ashburnham. First Cong. Ch..... 26 25
Auburndale. Sab. Sch. of Cong. Ch., *for Indian M*..... 31 07
Boston. E. K. Alden, D.D., "In fraternal remembrance of James Powell..... 100 00
" "C. A. H." *for Pleasant Hill, Tenn*..... 100 00
" B. Wilkins, Box of Goods, *for Wilmington, N. C*.....
" Samuel Ward & Co., Quantity of Stationary *for Wilmington, N. C*.....
Charlestown. Sewing Circle of Winthrop Ch., *for Tougaloo U*..... 20 00
Dorchester. Miss Mary A. Tuttle ad'l *for Marie Adlof Fund*..... 1 25
Jamaica Plain. R. W. Wood.... 50 00
" Nellie F. Riley.. 4 50
Roxbury. Mrs. A. W. Tufts, *for Freight*..... 2 24
277 99

Boxford. Sab. Sch. of Cong. Ch., *for Jellico, Tenn* 37 51
Brimfield. First Cong. Ch..... 6 20
Buckland. Cong. Ch..... 26 13
Chelsea. First Cong. Ch..... 30 00
Chesterfield. Cong. Ch..... 5 00
Chicopee. Eleanor Woodworth, *for Indian M*.....
Chicopee Falls. Ladies Benev. Soc., *for Tougaloo, Miss*..... 5 00
Clinton. C. L. Swan, *for Sch'p, Hampton N. & A. Institute*..... 15 00
Clinton. Mrs. J. M. Dakin, *for Clinton Chapel, Talladega*..... 70 00
Dalton. Cong. Ch., to const. PAYSON E. LITTLE and HEMAN MITCHELL L.M's..... 10 00
Douglas. "Thank offering from a friend." 75 86
East Cambridge. Miss Mary F. Aiken, *for Pleasant Hill, Tenn*..... 5 00
Easthampton. First Cong. Ch. 65 18
Enfield. Cong. Ch..... 50 00
Enfield. Miss Lucretia Cary's S. S. Class, 6; Sab. Sch. of Cong. Ch., 4.05; *for Rosebud Indian M*..... 10 05
Erving. Cong. Ch..... 4 04
Fall River. Central Cong. Ch..... 44 00
Foxboro. Ortho. Cong. Ch..... 73 45
Foxboro. Cong. Soc. Bbl., of C., *for Tougaloo, Miss*.....
Framingham. "Friend." 40 00
Granville. Mr. and Mrs. C. Holcomb 5 00
Hadley. First Ch..... 12 00
Hadley. Sab. Sch. of First Ch..... 11 00
Haverhill. Bethany Ass'n of North Ch., *for Tougaloo U*..... 25 00
Holliston. "Bible Christians of Dist. No. 4." 67 00
Holliston. L. A. Claflin, *for Student Aid, Talladega C*.....
Holyoke. Miss'y Soc. *for Rosebud Indian M.* 5 00
Hyde Park. First Cong. Ch. and Soc..... 1 50
Lancaster. Sab. Sch. of Evan. Ch..... 25 00
16 78

Lexington. Hancock Ch. and Soc..... $16 00
Littleton. J. C. Houghton..... 4 00
Lowell. First Cong. Ch. to const. ALBERT J. DONNELL L.M. 32 00
Malden. First Ch. (20 of which from Wm. L. Greene)..... 78 50
Mansfield. Ortho Cong. Ch..... 11 36
Mansfield. Ladies Miss'y Soc., *for Wilmington N. C*..... 4 00
Maplewood. Ladies' Union, Bbl. of C., *for Wilmington N. C.*, 1 *for Freight*..... 1 00
Medford. "A Friend," bal. to const. MRS. ANNA C. FARNSWORTH L.M..... 20 00
Melrose. Ladies of Cong. Ch., Bbl. of material, *for Sewing Dept. Talladega C*.....
Merrimac. Ladies Miss'y Soc., by Mrs. Nichols, Treas..... 16 75
Millbury. C. E. Hunt, to const. FREDERICK W. HUNT L.M..... 30 00
Mittineague. Southworth Co., Case of Paper, *for Straight U*.....
Montague. Cong. Ch..... 9 00
Montville. O. B. Jones, *for Indian M*..... 2 00
New Bedford. Mrs. I. H. Bartlett, Jr.... 30 00
New Boston. Sab. Sch. of Cong. Ch., *for Indian M*..... 3 72
Newbury. First Ch..... 17 05
Newburyport. Harriet O. Haskell..... 2 00
Newton Center. Ladies Benev. Soc. of First Cong. Ch., *for Student Aid, Atlanta U*..... 40 00
Newton Center. First Cong. Ch. and Soc. *for Indian M*..... 25 00
Newton Center. Maria B. Furber Soc. Y. L., Bbl of C., etc., *for Washington, D.C.*.
North Amherst. Mrs. Daniel Dickinson, deceased, by Chas. R. Dickinson, to const. ISABELLE M. PHELPS L.M..... 30 00
Northampton. Primary Dep't Edwards Ch. Sab. Sch. *for Rosebud Indian M*..... 15 00
North Leominster. Leonard Burrage, *for Theo. Dept. Santee Indian Sch*..... 2000 00
North Reading. Cong. Ch..... 6 42
Norton. Trin. Cong. Ch. and Soc. 54 93
Peabody. Sab. Sch. of Cong. Ch., *for Student Aid, Atlanta U*..... 25 00
Pittsfield. Sab. Sch. of First Ch., *for Pleasant Hill, Tenn*..... 27 14
Plymouth. Ch. of Pilgrimage..... 85 22
Quincy. Evan. Cong. Ch..... 6 35
Randolph. Miss Abby W. Turner, 50; Miss Alice M. Turner, 25; Mrs. John J. Crawford, 25; *for Student Aid, Atlanta U*..... 100 00
Reading. "Friend in Cong. Ch.". 2 00
Salem. Tabernacle Ch. and Soc., to const. GEO. A. CHANDLER, GEORGE S. ROPES and JOHN R. SMITH L.M's..... 339 10
Shelburne Falls. A. N. Russell, 2.50; Herbert A. Russell, 2.50..... 5 00
Somerville. Broadway Cong. Ch..... 15 60
Somerville. Miss'y Circle of Franklin St. Ch., *for Freight*..... 2 10
Southbridge. Cong. Ch..... 49 88
South Framingham. Sab. Sch. of Cong. Ch., *for Robbins, Tenn*..... 16 06
South Framingham. G. M. Amsden..... 5 00
South Hadley. First Cong Ch..... 29 25
Springfield. Y. P. S. C. E. First Cong. Ch., 50; Sab. Sch. of Memorial Ch., 25; *for Fisk U*..... 75 00
Springfield. Y. P. S. C. E. of First Cong. Ch., *for Rosebud Indian M.* 4 50
Stoughton. Cong. Ch., bal. *for Freight*.... 75
Tewksbury. Sab. Sch. of Cong. Ch..... 15 00
Upton. Bbl of C., *for Mobiel, Ala*.....
Waltham. Ladies of Cong. Ch. Bbl of material *for Sewing Dept. Talladega C*.....
Ware. Sab. Sch. of East Cong. Ch., *for Santee Indian M*..... 25 00
Wellesley. "Friends in Wellesley College," *for Indian M*..... 9 00
Wendell. Mrs. E. H. Evans..... 5 00
Westboro. Miss'y Soc., 3, and Pkg. Furnishings, by Miss Bixby, *for Pleasant Hill, Tenn*..... 3 00
West Boxford. Cong. Ch. and Soc..... 11 05

West Medway. C. Albert Adams..... $10 00
West Medway. "A Friend," *for Student Aid, Talladega C*..... 3 00
West Somerville. Mrs. Taplin, Bbl. of Goods, 1.30 *for freight, for Pleasant Hill, Tenn*..... 1 30
Weymouth and Braintree. Cong Ch..... 48 76
Whitman. "A Friend," to const. Mrs. LYDIA A. PRATT and MISS LIZZIE REED L. M'S..... 60 00
Wollaston. First Cong. Ch. (10 of which *for Indian M.*)..... 15 00
Worcester. Union Ch., 214.75; Piedmont Ch., 65; "A Friend" 20; Salem St. Ch., 17.75..... 317.50
Worcester. P. E. Moen, 50; "S. E. J." 25, *for Indian M*..... 75 60
Worcester. O. S. Mission C. of Old South Ch, *for Tougaloo U*..... 16 00
Worcester. "Piedmont Ch., A Friend," *for Atlanta U*..... 10 00
Worcester. Benev. Soc. of Plym. Ch., *for Student Aid, Talladega C*..... 5 00
——— Massachusetts Indian Ass'n, *for Indian M*..... 10 00
——— "A Friend," adl. *for Fisk U*..... 31 42
By Charles Marsh, Treas. Hampden Benev. Ass'n:
Agawam. *for Indian M*..... 5 00
East Granville..... 10 00
Indian Orchard..... 14 78
Ludlow..... 15 00
Palmer. First..... 5 06
Springfield. South..... 66 62
Westfield. First, to const. MRS. MARY E. RICHARDSON L. M..... 100 87
West Springfield. First, to const. MRS. C. S. BEARDSLEE L. M..... 34 00
——— 251 33

LEGACIES. $5,375 85

Beverly. Estate of John Lovett, by Chas. T. Lovett, Ex..... 250 00
Sherborn. Estate of Oliver Barber, by J. W. Barber, Ex..... 100 00

$5,725 85

CLOTHING, ETC. RECEIVED AT BOSTON OFFICE.

Andover, Mass. Mrs. Selah Merrill, 1 Bbl. *for Tougaloo U*.....
Gloucester, Mass. Mary Brooks, 1 Bdl. S. S. Papers.....
Groton, Mass. Ladies Benev. Soc. of Cong. Ch., 1 Bbl. *for Oaks, N. C*.....
Malden, Mass. M. Kent, 1 Bbl., *for Kittrell, N. C*.....
Quincy, Mass. Harriet S. Proctor, 1 Case
Rockport, Mass. 1 Bdl.....
Yarmouth, Mass. Sewing Circle of Cong. Ch., 1 Bbl., *for Atlanta U*.....

RHODE ISLAND, $90.02.

Bristol, "Wide Awakes" of Cong. Ch., *for Student Aid, Fort Berthold, Dak*..... 5 00
Little Compton. United Cong. Ch..... 21 52
Pawtucket. "Mission Workers" *for Indian Sch'p*..... 52 50
Providence. Hon. A. C. Barstow, 10; "A Friend," 1, *for Tougaloo U*..... 11 00

CONNECTICUT, $3,249.58.

Ansonia. Sab. Sch. of Cong. Ch., *for Rosebud Indian M*..... 4 00
Ashford. Mrs. C. S. Trowbridge..... 5 00
Banksville. George Derby..... 1 00
Branford. Rev. Henry P. Bake, 10; H. G. Harrison, 10; Cong. Ch., 7.69..... 27 69
Branford. Ladies Soc. of Cong. Ch., Bbl. of C., *for Thomasville, Ga*.....
Bridgeport. Infant Sab. Sch. of First Cong. Ch., *for Rosebud Indian M*..... 11 00
Bristol. Cong. Ch. [55 of which from Ladies, *for Conn. Ind'l Sch., Ga.*)..... 93 66
Bristol. Mr. E. Peck's S. S. Class, *for Indian M*..... $5 00
Cheshire. Sab. Sch. of Cong. Ch.. *for Rosebud Indian M*..... 21 00
Darien. Cong. Ch..... 25 00
Dunham. First Cong. Ch..... 29
East Hampton. Sab. Sch. of Cong. Ch., *for Rosebud Indian M*..... 5 00
East Windsor. Mrs. Sarah L. Wells..... 5 00
Enfield. Sheffield C. Reynolds..... 1000 00
Enfield. J. N. Allen, *for Indian M*..... 100 00
Enfield. Sab. Sch. of First Cong. Ch., *for Student Aid, Straight U*..... 25 00
Essex. First Cong. Ch..... 26 00
Glastonbury. Cong. Ch. (of which 100 72 *for Indian Mission*)..... 308 12
Glastonbury. J. B. Williams Co., *for Ind'l Building, Austin, Texas*..... 250 00
Glastonbury. Louise Williams, *for Rosebud Indian M*..... 50
Greenville. Sab. Sch. of Cong. Ch., *for Student Aid, Straight U*..... 15 62
Greenwich. Second Cong. Ch..... 31 17
Guilford. First Cong. Ch., to const. DEA. JOHN W. NORTON L. M..... 30 00
Hampton. First Cong. Ch., 24.08; "Additional to Collection," 5..... 29 08
Hartford. Rodney Dennis, 25; Daniel R. Howe, 25, *for Tougaloo U*..... 50 00
Huntington. Ladies of Cong. Ch., *for Conn. Ind'l Sch. Ga*..... 11 00
Ivoryton. Mr. Northrup, 10; Mr. Rose, 50c., *for Tougaloo, U*..... 10 50
Kensington. Geo. W. Ford, 5; Miss F. A. Robbins, 5; Mrs. A. J. Benedict, 5; Rev. A. J. Benedict, 2; Mrs. A. A. Hart, 1; *for Tougaloo U*..... 18 80
Kensington. Edward Cowles..... 5 00
Kent. Cong. Ch..... 28 86
Meriden. Miss Alice Porter, *for Indian M*..... 5 00
Mystic Bridge. Ladies' Soc. of Cong. Ch., *for Thomasville, Ga*..... 2 35
New Britain. Rev. J. W. Cooper, D.D., *for Tougaloo U*..... 5 00
New Canaan. W. H. M. Soc. of Cong. Ch. *for Conn. Ind'l Sch., Ga*..... 5 00
New Haven. Church of the Redeemer, 100; Mrs. S. A. Thomas, 5..... 105 00
New Haven. L. M. Law, *for Indian Sch'p* 25 00
New Haven. Mrs. Henry Farnam, 25; Mrs. J. F. Douglass, 3; Mrs. J. H. Foy, 10; Mrs. R. W. Bolles, 5; *for Indian M*. 43 00
New Haven. Sab. Sch. of College St. Ch., *for Rosebud Indian M*..... 15 00
New London. Sab. Sch. First Ch. of Christ, 56.97; Mrs. Anna H. Perkins, 50; Mrs. Lora E. Learned and Miss Learned, 15; J. C. Learned, 10; *for Indian M*..... 131 97
New London. Little Son of Mr. and Mrs. W. S. Chapbell, *for Rosebud Indian M*... 1 00
Norfolk. Sab. Sch. of Cong. Ch., 35; "A Friend," 18; *for Indian Scholarships*.... 53 00
Norfolk. Miss Gertrude Cowles, *for Rosebud Indian M*..... 1 50
North Canaan. Pilgrim Ch..... 26 70
Norwich. James Dana Colt, *for Rosebud Indian M*..... 1 00
Old Saybrook. Cong. Ch..... 27 76
Plantsville. Sab. Sch. of Cong. Ch., *for Atlanta U*..... 21 05
Putnam. Second Cong. Ch..... 27 27
Redding. "A Friend,"..... 2 50
Ridgefield. Cong. Ch..... 2 70
Saybrook. Cong. Conference, by Rev. B Paine..... 10 85
Saybrook. Mrs. Giles F. Ward, Case of Books.....
Southport. "A Friend,"..... 5 00
Stony Creek. Cong. Ch..... 1 60
Terryville. Cong. Ch..... 47 00
Terryville. Mr. and Mrs. A. S. Gaylord, *for Indian M*..... 10 00
Thomaston. Mrs. H. H. Mitchell, *for Student Aid, Straight U*..... 20 00
Thomaston. Cong. Ch..... 18 50

Thompsonville. Sab. Sch. of First Presb. Ch., *for Student Aid, Straight U*..... $22 13
Tolland. Mrs. J. L. Clough, *for Indian M*, 1 00
Torringford. "A Friend"..... 1 00
Trumbull. Cong. Ch. and Soc..... 12 87
Wallingford. Sab. Sch. of Cong. Ch., *for "Bird's Nest" Indian M*..... 50 00
Waterbury. Second Cong. Ch..... 60 71
Waterbury. Mrs. Mary L. Mitchell, 75; Israel Holmes, 5; *for Indian M*..... 80 00
Waterbury. H. W. Scoville, 10; Mrs. H. M. Peck, 5; Miss K. L. Peck, 5; *for Tougaloo U*..... 20 00
Wauregan. Cong. Ch..... 20 00
Westchester. "Christian Bees," Bbl. of C., *for Jellico, Tenn*.....
West Haven. Mrs. Emeline Smith..... 10 00
West Winsted. T. C. Davis, 5; Mrs. A. O. Davis, 5..... 10 00
Wethersfield. Sab. Sch. Class, by Frances S. Shedd, *for Indian M*..... 10 00
Wethersfield. Emma L. Harris' S.S. Class, *for Rosebud Indian M*..... 3 50
Windsor. First Cong. Ch..... 50 00
Windsor Locks. Sab. Sch. of Cong. Ch., *for Tillotson C. and N. Inst*..... 25 00
——— "A Friend in Conn.," *for Beach Inst., Savannah, Ga*..... 75 00
——— "Plantsville," *for Tougaloo U*..... 20 00
Women's Home Missionary Union of Conn., by Mrs. S. M. Hotchkiss, Sec. *for Conn. Ind. Sch., Ga.*:
Sheffield. Y. L. H. M. Circle, 12 13 12 13

NEW YORK, $3,371.16.

Albany. Chas. A. Beach..... 40 00
Astoria. Miss Frances W. Blackwell, *for Indian M*..... 2 00
Brooklyn. South Cong. Ch..... 60 09
Brooklyn. Rossiter W. Raymond, 50; Mrs. H. P. Ludlam, 20; Mrs. G. W. Tallman, 5; *for Atlanta U*..... 75 00
Brooklyn. Miss M. A. Hall's Sab. Sch. Class, 6.60 *for the poor*; 3 *for Student Aid*; Mrs. Hall, 3; Miss Carrie Strong, 1; Miss Flossie Bingham, 1; *for Williamsburg, Ky*..... 14 60
Brooklyn. Rev. S. B. Halliday, Pkg Books, etc.....
Buffalo. Mrs. Wm. G. Bancroft, *for Indian M*..... 100 00
Buffalo. Miss Fannie Skinner, Box of C., *for Macon, Ga*.....
Canastota. Rev. W. W. Warner..... 12 25
Danby. Ladies of Cong. Ch., Bbl. of Goods, *for Jellico, Tenn*.....
Deansville. Cong. Ch..... 10 00
Fairport. Sab. Sch. of Cong. Ch., *for Rosebud Indian M*..... 18 95
Fredonia. T. S. Hubbard, *for Lincoln Mem. Parish, Washington, D. C*..... 25 00
Gloversville. Cong. Ch., ad'l..... 11 00
Goshen. "A Friend," 1 *for Atlanta U*, 1 *for Marie Adlof Schp. Fund*..... 2 00
Jamestown. Mrs. Julia Jones Hall, 2000, ack. in March Missionary, should read *for Tillotson C. & N. Inst., Austin, Tex.*
Jewett. "Friends." Bbl. of C., *for Greenwood, S. C*.....
Keene Valley. Cong. Ch..... 1 12
Livonia. Y. L. M. Soc. of Pres. Ch., *for Student Aid, Atlanta U*..... 8 00
Marcellus. Mrs. L. F. Hemenway..... 5 00
Massena. Cong. Ch., *for Student Aid, Talladega, C*..... 12 00
Mount Vernon. B. B. Adams, Jr., Pkg of C.....
New York. Cornelius Vanderbilt, 1000; Rev. D. Stuart Dodge, 100; D. Willis James, 100; Hamilton Wallis, 50; Hon. John Jay, 25; J. Fred'k Kernochan, 25; Chas. L. Meade, 25; *for Atlanta U*.....1,325 00
New York. Wm. E. Dodge Educational Fund, 300; Mrs. Melissa P. Dodge, 100; *for Student Aid, Atlanta U*..... 400 00
New York. Gen. Wager Swayne, 120; Alanson Trask, 100; *for Talladega C*.... $220 00
New York. John Dwight, 200; S. T. Gordon, 100; Hon. John Jay, 25..... 325 00
Pitcher. Cong. Ch..... 17 50
Poughkeepsie. Mrs. Anne S. Banfield, (12.25 of which for Indian M)..... 24 50
Poughkeepsie. C. C. Moore, *for Talladega C*..... 10 00
Rochester. McGuire Bible Class, Central Ch. S. S., *for Student Aid, Talladega C*.. 5 00
Sag Harbor. Geo. B. Brown..... 1 00
Sherburne. Sab. Sch. of First Cong Ch., *for Talladega C*..... 24 11
Syracuse. Plym. Cong. Ch..... 103 54
Wading River. Cong. Ch..... 12 00
Waverly. Mission Sab. Sch., *for Student Aid, Talladega C*..... 5 00
West Camden. Miss Nancy Curtiss, 1.50; Miss Elizabeth W. Curtiss, 1..... 2 50
Westmoreland. Sab. Sch. of First Cong. Ch..... 3 00
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., *for Woman's Work:*
Albany. Aux..... 25 00
Binghamton. H. M. Soc., to const. MRS. C. E. WELCH and Miss Lizzie Hamilton L. M's..... 60 00
Brooklyn. Willing Aid Soc. of Puritan Ch., to const. MRS. LEROY T. SMITH and MRS. SARAH B. STANCHFIELD L. M's..... 60 00
Canastota. Mrs. W. W. Warner..... 1 00
New York. H. S. C..... 25 00
Riverhead. Ladies' H. M. Soc..... 25 00
Warsaw. "Earnest Workers,"..... 50 00
246 00

$3,121 16

LEGACY.

New York. Trustees Estate of Wm. E. Dodge, *for Theo. Student, Taleadega C*.... 250 00

$3,371 16

NEW JERSEY, $193.39.

Chester. "A Friend"..... 5 00
East Orange. F. W. Van Wagenen, *for Marion, Ala*..... 25 00
Manchester. Cong. Ch..... 6 00
Newark. C. S. Haines..... 30 00
Newfield. Cong. Ch..... 24 50
Orange Valley. Cong. Ch..... 102 89

PENNSYLVANIA, $84.00.

Bradford. Charles E. Webster..... 4 00
Cambridge. First Cong. Ch..... 5 00
Neath. Cong. Ch..... 5 00
Ridgway. Young People's Bible Class, by Minnie J. Kline, *for Oaks, N. C*..... 5 00
Scranton. Plym. Cong. Ch..... 25 00
Scranton. Mrs. Jane L. Eynon, *for Indian Schp*..... 40 00

OHIO, $264.86.

Alliance. Sab. Sch. of Welsh Cong. Ch... 5 00
Bryan. S. E. Blakeslee..... 5 00
Canfield. Cong. Ch..... 6 13
Castalia. Sab. Sch. of First Cong. Ch..... 9 32
Dover. Y. P. S. C. E. of Cong. Ch., *for Fisk U*..... 20 00
Elyria. Cong. Ch., 3, and Sab. Sch., 6, *for Williamsburg, Ky*..... 9 00
Jersey. Mrs. Charlotte F. Slough and C. Fred. Slough..... 5 00
Madison. Central Cong. Ch..... 48 00
Mansfield. F. E. Tracy, *for Student Aid, Tillotson C. & N. Inst*..... 37 05

North Ridgeville. Cong. Ch..... $5 87
North Ridgeville. Miss M. M. Lickwish, *for Student Aid, Williamsburg, Ky*..... 4 25
Oberlin. Mrs. Maria Godell Frost..... 2 00
Rockport. Mrs. Carrie S. Bassett..... 4 50
Sandusky. First Cong. Ch., 19.05; Sab. Sch. of First Cong. Ch., 17.73..... 36 78
Toledo. W. M. U. Central Cong. Ch., *for Woman's Work*..... 20 00
Ohio Woman's Home Missionary Union, by Mrs. Phebe A. Crafts, Treas., *for Woman's Work:*
Columbus. Eastwood Church L. M. S..... 10 00
Conneaut. Cong. S. S. Mission Band, *for Student Aid, Fisk U.* 5 00
Medina. Primary S. S. Class. 50
——— 15 50

LEGACY. $233 40

Oberlin. Estate of Henry Cowles, D.D., Royalty on Commentary..... 30 96

$264 36

ILLINOIS, $718.14.

Aurora. First Cong. Ch..... 47 31
Batavia. Y. P. Miss'y Soc..... 10 00
Chicago. First Cong. Ch..... 153 81
Evanston. Sab. Sch. of First Cong. Ch., *for Fisk U. Schp*..... 52 36
Forest. Cong. Ch..... 16 70
Galesburg. First Ch. of Christ, 46.14 and Sab. Sch., 13.44..... 59 58
Harvard. Young People's Miss'y Soc..... 7 05
Joy Prairie. Sab. Sch. of Cong. Ch., *for Indian M*..... 13 00
Lisbon. Gilman Kendall, 1; Mrs. L. M. Kendall, 1..... 2 00
Lombard. Ladies, *for Mobile, Ala*..... 8 00
Peoria. Mrs. John L. Griswold, 100; Sab. Sch. of First Cong. Ch., 25.50; *for Fisk U.* 125 50
Peoria. S. S. Class, *for Mobile, Ala*..... 5 00
Princeton. Mrs. P. B. Corss..... 20 00
Ridge Prairie. Rev. A. Kern..... 1 00
Summer Hill. Cong. Ch..... 5 00
Thomasboro. "R"..... 3 00
Tolono. Mrs. L. Haskell..... 10 00
——— "Hapland"..... 100 00
Woman's Home Missionary Union of Ill., Mrs. B. F. Leavitt, Treas., *for Woman's Work:*
Alton. W. H. M. U..... 9 00
Ashkum..... 94
Chicago. Leavitt St. Ch..... 1 39
Illini..... 5 50
McLean. W. H. M. U..... 10 00
Morris..... 10 00
New Windsor..... 5 00
Oak Park. Ladies' Benev. Circle..... 16 00
Payson..... 1 00
Providence..... 8 00
Rockford. Second Ch..... 4 00
Rockford. W. H. M. U. of Second Ch..... 2 50
Sycamore. W. H. M. U..... 25
Tonlon..... 75
Waukegan. Miss Knight..... 3 50
Wilmette..... 1 00
——— 78 83

MICHIGAN, $392.54.

Ann Arbor. First Cong. Ch..... 47 50
Augusta. First Cong. Ch..... 2 33
Calumet. Cong. Ch..... 169 53
Covert. Cong. Ch..... 10 00
Detroit, Edward Hall, *for Athens, Ala*..... 10 00
Galesburg. P. H. Whitford..... 102 24
New Baltimore. Cong. Church..... 17 80
Olivet. Cong. Ch..... 32 84

WISCONSIN, $470.58.

Baraboo. Cong. Ch..... 2 50
Clinton. Cong. Ch..... 2 33
Columbus. Cong. Ch..... $1 20
Elkhorn. Cong. Ch..... 10 30
Fulton. Cong. Ch..... 6 58
Green Bay. Pkg. Basted Work, *for Mobile, Ala.*
Hartford. First Cong Ch. and Soc..... 40 00
Menomonie. John H. Knapp..... 300 00
Paris and Bristol. Cong. Ch., *for Freight.* 70
Platteville. Cong, Ch., 26.35; Y. P. S. C. E., 2..... 28.35
Prairie du Chien. Cong. Ch..... 4 00
Racine. E. B. Kilbourne..... 15 00
Rio. Cong. Ch..... 2 60
Stockbridge. Cong. Ch..... 10 00
Sun Prairie. Cong. Ch..... 3 67
Tomah. Cong. Ch..... 1 00
Trempealeau. Cong. Ch..... 4 20
Union Grove. Cong. Ch..... 2 78
Waukesha. Vernon Tichenor..... 5 00
Waupun. Cong. Ch., 15.40; Sab. Sch. of Cong. Ch., 10..... 25 40
West Salem. Cong. Ch..... 3 00
Wyocena. Cong. Ch..... 1 97

IOWA, $319.31.

Ames. Sab. Sch. of Cong. Ch., Bbl. of C., *for Savannah, Ga*.....
Atlantic. Cong. Ch..... 28 14
Belle Plaine. JAMES P. HENRY, to const. himself L. M..... 30 00
Cedar Rapids. Rev. C. H. Moore..... 2 00
Cherokee. "A Friend," to const. J. A. RISLEY, G. T. FOSTER, JAMES O. DONNELL, JOHN P. DICKEY and W. T. BURROUGHS L. M's..... 150 00
Miles. Cong. Ch..... 12 05
Moravia. Miss O. Hoffman..... 50
Newton. First Cong. Ch., 17; Mrs. S. S. Derbyshire, 2..... 19 00
Riceville. Sab. Sch. of Cong. Ch., *for Freight*..... 3 00
Webster City. "Friends," 4, and Bbl. of Goods, *for Pleasant Hill, Tenn*..... 4 00
Woman's Home Missionary Union of Iowa, *for Woman's Work:*
Anamosa. W. H. M. U..... 10 00
Almora. W. H. M. U..... 1 00
Council Bluffs. W. M. S..... 10 00
Decorah. W. H. M. U..... 25 00
Dubuque. S. S..... 7 00
Mount Pleasant. W. H. M. U 5 80
Red Oak. L. M. S..... 10 00
Rockford. W. H. M. U..... 1 82
——— 70 62

MINNESOTA, $570.94.

Ada. Cong. Ch..... 5 79
Cannon Falls. Sab. Sch. of Cong. Ch., *for Student Aid, Talladega C*..... 25 00
Hamilton. Cong. Ch..... 15 85
Minneapolis. Plymouth Ch., 66.53; Vine Cong. Ch., 16.95; Lyndale Cong. Ch., 15.85..... 99 33
Paynesville. Cong. Ch..... 12 55
Rochester. Sab. Sch. of Cong. Ch..... 4 85
Stillwater. Rev. Wm. Boutwell, *for Indian M*..... 5 00
Zumbrota. Cong. Ch., bal. to const. J. B. LOCKE and A. B. FOLSOM L. M's..... 17 10
——— "Minnesota Friends," *for Atlanta U*..... 200 00
Minnesota Woman's Home Missionary Society, by Mrs. C. N. Cross, Treas., *for Woman's Work:*
Austin. W. M. S..... 2 95
Elk River. W. M. S..... 8 25
Glyndon. W. M. S..... 10 00
Marshall. W. M. S..... 14 00
Minneapolis. W. H. M. S. of Plym. Ch., to const. MRS. S. R. SYKES and MISS SELMA JOHNSON L. M's..... 74 17
Minneapolis. Y. L. M. S. of Plym. Ch..... 8 60

Minneapolis. W. M. S. of Como Ave. Ch.	$10 00	
Minneapolis. Children's M. B. of Pilgrim Ch.	2 50	
Rochester. Whatsoever Club	15 00	
Saint Paul. W. H. M. S. of Plym. Ch.	25 00	
" Lend a Hand Soc., Plym. Ch.	10 00	
Worthington. W. M. S.	5 00	
		185 47

MISSOURI, $10.25.

Lamar. Cong. Ch.		2 25
Saint Louis. Hyde Park Cong. Ch.		8 00

KANSAS, $23.65.

Boling. Prof. L. A. Stone		3 00
Osawatomie. C. S. and M. E. Adair, 3, Rev. S. L. Adair, 2, *for Atlanta U.*		5 00
Sedgwick. Plym. Cong. Ch.		1 00
Wabaunsee. First Ch. of Christ		10 65
Wakefield. Mrs. M. L. Mason		4 00

DAKOTA, $20.00.

Elk Point. Cong. Ch.		10 00
Sioux Falls. Mr. and Mrs. E. C. Johnson, *for Student Aid, Williamsburg, Ky.*		10 00

NEBRASKA, $46.03.

Omaha. First Cong. Ch., 38.79; Hillside Cong. Ch., 4.55		43 34
Norfolk. Cong. Ch.		2 69

ARKANSAS, $11.30.

Little Rock. First Cong. Ch.		6 30
Little Rock. Ladies' Miss'y Soc. of First Cong. Ch., *for Indian M.*		5 00

WASHINGTON TERRITORY, $25.00.

Skokomish. Cong. Ch.		15 00
Seattle. Sab. Sch. of Cong. Ch., *for Athens, Ala.*		10 00

CALIFORNIA, $10.00.

Los Angeles. "R. P. A. and Wife"		10 00

DISTRICT OF COLUMBIA, $17.00.

Washington. Miss James, 5; Minnie S. Cook, 2, *for Lincoln Mem. Parish, Washington*		7 00
Washington. Lincoln Mem. Ch.		10 00

KENTUCKY, $249.55.

Lexington. Tuition.		213 55
Williamsburg. Cong. Ch.		36 00

TENNESSEE, $1,088.44.

Grand View. Tuition		60 00
Helenwood. John Frye		2 00
Jonesboro. Tuition, 23.10; Rent, 4.50		27 60
Memphis. Tuition		408 70
Nashville. Tuition, 577.14; Rent, 6.50		583 64
Pleasant Hill. From sale Bbl. of Holly		6 50

NORTH CAROLINA, $193.20.

Pekin. Cong. Ch.		1 00
Salem. Cong. Ch.		4 70
Troy. Cong. Ch.		1 00
Wilmington. Tuition		176 50
Wilmington. Miss H. L. Fitts, *for Student Aid*		10 00

SOUTH CAROLINA, $227.50.

Charleston. Tuition		$221 50
Greenwood. Brewer Normal Sch.		5 00
Millitt. "Little Children in Miss Osceola Pleasant's Sch.," *for Marie Adlof Sch'p Fund*		1 00

GEORGIA, $1,150.09.

Atlanta. Storrs Sch., Tuition		540 45
Atlanta. "Seven Birthday Offerings," First Cong. Ch.		1 14
Macon. Tuition		254 45
Marietta. Cong. Ch., 1, and Sab. Sch., 1		2 00
McIntosh. Tuition		49 00
Savannah. Tuition		214 00
Savannah. Miss A. D. Gerrish		23 50
Thomasville. Tuition		62 95
Woodville. Pilgrim Cong. Ch.		2 60

ALABAMA, $510.90.

Athens. Tuition		70 45
Marion. Tuition		107 95
Mobile. Tuition		212 50
Selma. Rent		100 00
Talladega. Ladies' Miss'y Soc., *for Indian M.*		20 00

FLORIDA, $24.05.

Altona. J. S. Blackman		3 00
Saint Augustine. E. Sabin		5 05
Winter Park. Cong. Ch.		16 00

LOUISIANA, $320.50.

New Orleans. Tuition		320 50

MISSISSIPPI, $149.85.

Salem. Cong. Ch., Christmas Gift		1 00
Tougaloo. Tuition, 139.25; Rent, 9.60		148 85

TEXAS, $122.00.

Austin. Tuition		122 00

INCOMES, $485.00.

Avery Fund, *for Mendi M.*		355 00
Belden Scholarship Fund, *for Talladega C.*		30 00
C. F. Dike Fund, *for Straight U.*		50 00
General Endowment Fund		50 00

BULGARIA, $8.00.

Samokov. Pilgrim		8 00

AFRICA, $10.00.

Kambini, Inhambane. Rev. B. F. Ousley.		10 00

Donations	$15,870 30
Legacies	630 96
Incomes	485 00
Tuition	3,777 39
Rents	120 60
Total for March	$20,884 25
Total from Oct. 1 to March 31	130,976 15

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